Some Sober
ANIMADVERSIONS,
Humbly, and
In all Meekneſs offered to the Conſideration of all who truly fear the Lord, and enquire in his ways, in
SCOTLAND.
UPON
A Teſtimony and Warning, emitted by the Presbytery of *Edenburgh*, againſt a Petition lately preſented to the PARLIAMENT, in Defence of the ſaid *PETITION*.

Publiſhed to Vindicate Truth, and Undeceive the Simple.

Gal.4.28. *We, brethren, as Iſaac was, are the children of the promiſe: But as he that was born after the fleſh perſecuted him that was born after the ſpirit, even ſo it is now.*

Acts 17.11. *Theſe were more noble then thoſe in Theſſalonica, in that they received the Word with all readineſs of mind, and ſearched the Scriptures daily whether thoſe things were ſo.*

Acts 24.14. *After the way which they call Hereſie do we worſhip the God of our fathers.*

LONDON:
Printed in the Year MDCLIX.

To all the truly Godly in *Scotland*, for whose sake this is chiefly intended.

Dear Brethren,

You have here an honest, sober and Christian Petition, as it was presented by Collonel Cobbet, *with some Gentlemen from* Scotland, *for themselves, and several others in that Nation, to the Parliament, upon the* 26. *of* July *last: With some few Animadversions upon a testimony and warning emitted by* Mr. Smith, *and the rest of his Brethren, in name of the Presbytery of* Edinburgh; *which being seriously considered will clearly discover to all who are unbyased, the meekness and sobriety of the Petitioners, and the bitterness of spirit in the Authors of the Testimony.*

I having obtained this Grace from God, to be called into some Fellowship with Christ Jesus, among the rest of his poor Saints, so as to hear and receive from him something of the mind and bosome of the Father, have in all tenderness and Christian respect towards all the Godly in that Nation, undertaken this task.

I acknowledg that I come not forth in the ſpirit or furniture of the Univerſities, and (perhaps) ſhall therefore be looked upon by theſe Rabbies, as one ignorant, and unlearned; but having been with Jeſus, in his ſtrength I fear them not, knowing that he whom I ſerve in the ſpirit, is able, and will fulfil what is written; Fear not, worm *Jacob*, for I am with thee.

Friends, what ever you ſhall find here ſpoken againſt the National Church of Scotland, *or Ordinances as they are therein practiſed, is written with all due tenderneſs (the plain truths of Chriſt, according to his precious Goſpel being alwayes aſſerted) towards all the followers of Jeſus Chriſt, Miniſters or Profeſſors, under the name of Presbyterians, with whom I am one in the ſpirit; knowing that as the Lord hath his precious ones ſcattered up and down that Nation, walking under that form, ſo he will in his appointed time gather them together out of thoſe carnal and mixt Fellowſhips, they now walk in, into Communion with one another in himſelf.* Friends, *read and conſider, and the Lord give you underſtanding in theſe things.*

Fare-well.

The

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The PETITION.

To the Parliament of the Commonwealth of England, *The humble Petition of ſome well-affected Perſons in and about* Edenburgh *in* Scotland, *and ſome other parts near adjacent; In name of themſelves, and ſeveral others of that Nation.*

Sheweth,

THat whereas it hath pleaſed the moſt Wiſe God, whoſe pathes are in the Sea, and whoſe foot-ſteps are not known, ſo wonderfully in the late tranſactions of publick Affairs to own that reproached and almoſt forgotten Intereſt, that the Godly in theſe Nations contended for, through a Sea of Bloud, for many years by-paſt; and in purſuance thereof, hath again ſo unexpectedly brought together your Honours, who for ſome years paſt were as Stones rejected of the Builders, and are now again looked upon as chief Corner-ſtones, to compleat the Work which you were the firſt Aſſertors of.

We deſire heartily to bleſs God on your behalf, and to own you in the proſecution of that glorious Work ſo long contended for againſt *Uſurped Tyranny* in the middeſt of us: As thoſe worthy Inſtruments in Gods right hand, called forth in this your day to ſettle and ſecure

ſecure, upon a ſolid foundation, the Rights and Liberties of the truly Godly in theſe Nations, as men, and as Chriſtians; that our very Enemies may be forced to acknowledge the Work to be from the Lord, and that you may be remembred with Renown amongſt the Generations that are to come.

It is therefore our humble Deſire, for our ſelves, and ſeveral others in this Nation, That you will take care to provide for our juſt Liberties; that we may ſhare in thoſe Goſpel Priviledges that the truly Godly in *England* contend for, and expect to be ſecured in by you: And that any Laws or Acts of Parliament of this Nation contrary hereunto may be aboliſhed; either by ſome Proviſo to that effect to be inſerted in the Act of Union, or by ſome other more expedient way, as you ſhall think fit. In doing whereof, we ſhall look upon our ſelves as engaged to bleſs the Lord for you, and to ſtand to you with our Lives and Eſtates.

Teſtimony.

In the Title of the Teſtimony they uſe theſe words. *Againſt a late Petition, tending, in the Scope and Deſign thereof, to the overturning of the Ordinances and Truth of Chriſt in this Church.* In the third page they ſay, *But they will alſo bend their utmoſt endeavours to pull down the Hedge about the Lords Vineyard, and to overturn all ſettlement of Religion amongſt us.* And in the fourth page they ſay, *They joyn in a Petition for making void and aboliſhing all Civil Sanctions eſtabliſhing the Doctrine, Diſcipline, and Government of this Church.*

Animadverſion 1.

I find in the Deſire of the Petition, onely two things craved: 1. *To be ſecured in the Goſpel Liberties and Priviledges*

viledges the truly Godly in England *contend for, and expect to be secured in:* It seems the Authors of this Testimony are such whose principles are opposite to the great and mighty works the Lord hath wrought in the midst of us in these Nations, in behalf of his own people: What can be more reasonable, then that the truly Godly in *Scotland* should be sharers in the Gospel-priviledges and liberties that the Godly in *England* are secured in, being all joynt Members of one body, whereof our Lord Jesus is head, and being likewise fellow-brethren in one Common-wealth? But it seems not only is their horns in the sides of the Godly in *Scotland*, who do not set them up as having dominion over their faith, or as Lord over their consciences; but also the Liberties and Priviledges of the Godly in *England*, is so much their eye-sore, that these in *Scotland* being made sharers thereof, they are not ashamed to publish, that it tends to the overturning of their Church, and the pulling down (as they say) of the hedg of the Lords vineyard there; their clamour in this is like to the uproar of the crafts-men, *Acts* 19. Sirs, by this craft we have our wealth; for by these men our craft is not only indangered to be set at naught, but likewise the Temple of the great goddess *Diana*, should be dispised.

The second thing craved in the Petition, is *the abolishing of penal Laws, and Acts of Parliament, contrary to that Gospel-liberty contended for, as being coercive in matters meerly relating to the service of God:* Now since you judg that the abolishing of such Laws, is to pull down the hedg of the Church, and to overturn the settlement of Religion there; then you must confess those Laws to be the hedg and settlement of the Religion there: Did ever Christ or his Apostles teach

such

ſuch Doctrine as this? or rather, doth not the Scriptures teſtifie againſt you in this, *Jo.* 18.36. how can the Church of Chriſt that is not of this world have for it's ſettlement humane Laws of the men of this world? or how can the aboliſhing of them, then tend to the overturning of the Church? The Church being the ground and pillar of truth, 1 *Tim.* 2.15. hath it no better hedge or nothing elſe for its ſettlement, then your Acts of Parliament? If the Church be built upon a Rock that the Gates of Hell cannot prevail againſt her, how can the aboliſhing of a few Acts of Parliament tend to the overturning of it? But the Scriptures witneſs, that it is the Lord who eſtabliſhes Jeruſalem, his own Church; he it is who is a wall to her, and for a defence: And no where in Scripture are the Laws and Statutes of men ſaid to be the hedg or defence of a Goſpel-Church, but indeed the hedg of Epiſcopacy they were. Are you Doctors in Iſrael, and know not theſe things? But [illegible]ay be by overturning the Church, Truth, and Ordinances, you mean, your National Mother Church, with its civil Sanctions, which you ſay, eſtabliſhes it; which as they are earthly and carnal, and have indeed their eſtabliſhment meerly from the Laws of men; ſo truly (I doubt not but) the annulling of ſuch Laws may prove fatal to the humane inventions therein practiſed; of which I have only this to ſay, Let every plant that God hath not planted, be rooted out.

Teſtimonie.

In the third page they ſay, but *that even from among our ſelves, ſome have ariſen ſpeaking perverſe things, who have ſpit in their Mothers face in the day of rebuke, and made defection from the Doctrine of Chriſt, and his precious Ordinances, which ſhee in mercy enjoyeth.*

309

Animadverſion 2.

A high Charge indeed; wherein it is taken for granted, That your National Church, and all the Ordinances therein practiſed, are according to the Doctrine of the Lord Jeſus Chriſt: But if it be ſo, that you are in the Doctrine of Chriſt, how come you to ſpeak the Language of *Babylon*? Received you ſuch words as [*Mother Church*] from Chriſt or his Apoſtles? or rather from *Rome*? How is it that you would have all men receive your Doctrine as it were the Doctrine of the Goſpel, when you have not the form of ſound words?

But let me examine the matter a little further. In this place, and through all your Book, you hold forth the National Church of *Scotland* to be the Church of Chriſt, and that you practiſe all the Ordinances of the Goſpel; and upon this account you charge the Petitioners as guilty of a defection: But herein you are diſcovered, and found to be miſtaken: For firſt the Apoſtle *Paul* is a witneſs againſt you, *Epheſ.* 2. 20, 21, 22. Now let the National Mother Church of *Scotland* be compared with this Goſpel Church: Are a company of Atheiſts, Drunkards, Whoremaſters, Tiplers, Swearers, vain and idle Perſons, Perſecutors, Blaſphemers, Mockers of the Spirit of God, and power of Godlineſs, and that not through infirmity, but ſuch whoſe converſations are in the fleſh, fulfilling the luſts thereof, (of ſuch this Church being for the moſt part conſtitute,) are ſuch a Goſpel Church? is this a building fitly framed together, growing up into an holy Temple in the Lord? Are they living ſtones for ſuch a ſpiritual building, or an habitation for God through his Spirit? The Apoſtle ſaith to the viſible Church at *Epheſus*, *You are*

alſo

also builded together an habitation for God, &c. Or rather, is not this Scripture fulfilled in you? *Revel.* 3. 9. *They say they are Jews, and are not*, &c.

2. You do here, and in your whole Book, take it for granted, That you are in the practise of all the Ordinances of the Gospel; and upon this account likewise charging the Petitioners with a defection: The contrary whereunto doth clearly appear in several of your practices; as particularly, by your most grosly mixed Communions. I could in several other particulars (if it were either seasonable or suitable to my present purpose) manifest wherein you are out of the practice of the Ordinances of Christ. How can you then charge the Petitioners, as making defection from the true Church of Christ in God, or from any Gospel Ordinances, whileſt you teach and impose for Doctrine the Precepts of men: Are they not rather obeying that voice from Heaven? *Revel.* 18. 4. *Come out of her, my people*, &c.

Testimony.

They say in the fifth page, *We wish they had given a greater proof of tenderness and piety, then to insert in the Title an untruth.*

Animadversion 3.

They charge the Petitioners here with a Lie, in respect they design themselves in and about *Edenburgh*, most of them dwelling many miles from that place. For answer, I shall only repeat the Title of the Petition faithfully as it is, *In and about Edenburgh in Scotland, and some other parts near adjacent.* Now let the Reader judg who are found out of the truth.

Testimony.

In the fifth page they say, *They joyn with the Quakers*

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305

in signing that Petition, and that the hands of most of that Sect are gathered to it, and that the designers of that Petition intend such a liberty, as will comprehend the Quakers.

Animadversion 4.

No question the liberty of those they call Quakers was intended (as well as others) in that Petition: As for the principles and practices of those people, they are so publickly held forth by themselves, and through great persecution and tribulation, they have so openly avowed them, that I think it not necessary here to dip in that matter, it not being principles, but a Gospel-liberty that is petitioned for: Neither can I see any thing in their principles or practises, why they should be left out of the Magistrates protection, when the Authors of this Testimony pretend to it, who (at least a great part of them) have not onely all along appeared Enemies to the Authority of this Common-wealth, but are also looked upon by the most spiritual and discerning Saints, to be in many things out of the Doctrine and practise of Christ and his Apostles.

Testimony.

In the sixth page they say, *The Petitioners are not contented to plead for forbearance or protection onely in their way; but that they, though never so erroneous should have equal encouragement with the sound and Orthodox.*

Animadversion 5.

And do not you the same? Yea, much more; you not onely plead for equal protection and encouragement, not considering, that by all who differ from you, you are accounted the erroneous; but that you onely should enjoy the Magistrates protection and encouragement, and that all others should be excluded

from both: Is this to follow that Golden Rule of the Gospel, *Do as you would be done by?* Neither can you charge any thing here upon the Petitioners, nothing being sought in the Petition, but a Christian-liberty from the Laws of men, in the matters of God. Indeed there was a Proviso offered humbly to the Parliament, wherein was equal security to all the truly Godly, although differing in several principles from each other: At which Proviso you make a great noise; and yet it is copied out of the Instrument of Government, established in the year 1653. as a Law.

Testimony.

In the seventh page they say, *It must be an unquestionable cruelty, to seek encouragement to set up that which cannot but retard the progress of the Gospel, and frustrate the labors of the Ministry.*

Animadversion 6.

Here the Petitioners are unjustly charged: What! did they petition for to be set up to retard the progress of the Gospel? The Petition is an evident Witness against you in this: For do they not petition for the abolishing and taking away that which indeed retards the progress of the Gospel? *viz.* the Acts of Parliament the Petition relates to; such as, Acts of Parliament or General Assembly, commanding all to keep their Parish Church, under such and such penalties; yea, although the most ignorant or carnal amongst men be by Law there established; and several other Acts of this kind, too well known to all, and too too sadly experienced by some, to be here made mention of: But let the spiritual man judge, who are retarders of the Gospels progress; they who limit the holy Spirit of God, by which it is propagated, and crie it down as

Error

Error and Hereſie to preach the Goſpel, if you be not ſo and ſo ordained and graduated by the inſtitutions of humane invention? or they, who wait for the pouring forth of the ſpirit in the latter dayes upon Sons and Daughters, for the proclaiming and publiſhing the everlaſting Goſpel unto them that dwell on the earth, and walk in obedience to the Apoſtles command, 1 *Cor.* 14. 30. you may all propheſie one by one, if any thing be revealed to him that ſits by, let the firſt hold his peace; This was written to the Church at *Corinth*, but is Doctrine practicable by very few of your Church-members.

Teſtimony.

In the ſeventh page they ſay, *This Church is ſetled in Doctrine, Worſhip, Diſcipline and Government, to the Preſervation whereof, both Nations are ingaged by the Oath of God.*

Animadverſion 7.

You ſeem here to boaſt of your ſettlement, even as if there were nothing beyond it, but what muſt bear the brand of new light; but being weighed in the balance you are found light: you ſay you are rich, increaſed with goods, and ſtands in need of nothing, but know not that you are poor, blind and naked: You ſay that both Nations are ingaged by the Oath of God to the preſervation of your ſettlement; but grant it be ſo, ought you to urge this Oath upon them further then it is agreeable with the Word of God? But how come you to mind the Nations of the Oath of God, which you ſuppoſe doth lie ſo much upon them in this particular, and forget the many ingagements and Oaths your ſelves lie under? How ſutable was the carriage of the Commiſſion of the Church at *Sterling* after

Dunbar

Dunbar fight, and thereafter the procedure of the pretended Assembly at St. *Andrews* and *Dundee*, to your former solemn Oaths? That honest protestation of the Godly Ministers and Elders amongst you, will bear witness against you in the great day of your accounts, that at that time you turned back from the Cause of God you were formerly by solemn oaths ingaged in, and that then you dealt falsly with God in the matter of the Covenant: And having once turned aside, have you not continued in your backslidings even unto this day? and let those who most honestly, and with Christian courage did bear their testimony for God against your most perfidious Apostacies, remember with what bitterness you were ready to pursue them; and let them examine in the fear of the Lord, whether it be not now that same spirit of persecution that discovers it self against the Petitioners, that did then prepare War against them? and whether it may not again be their case, as it was then? But dear friends, be not dismayed, only be not found in the Councels and Assemblies of these men; for the seed of the woman shall break the Serpents head.

Testimony.

In the eighth page they say, *We are not ignorant what an* odium *is cast upon us, and the Government of Christ established in this Church, as if it were full of rigidity, and tyrannically executed by us, against all who dissent from us; the world and the consciences of those who at any time have been censured will bear witness for us, that these Censures have been drawn forth, with all meekness, after the use of all previous means injoyned us by Christ.*

Animad-

Animadverſion 8.

Words are for the deceiving of the ſimple; but it is not theſe fair expreſſions that will take off that *odium* which lies upon you. But I have informed my ſelf of your carriages (I mean the Church of *Scotland*) towards ſome precious Saints of God, who through ſufferings did bear their Teſtimony againſt you in their day; and becauſe the ſame ſpirit appears to be amongſt you yet, and that by your juſtifying of your ſelves, you ſeem to have forgotten the dayes of old; therefore I ſhall in ſome particulars lay them open before you.

One *Chriſtian Blyth*, known to be Godly, and of a Chriſtian Converſation; yet being by you reproached, as an Anabaptiſt, ſeparatiſt, and what not, how bitterly and cruelly was ſhe uſed about the year 1647? ſhe was not only excommunicated, which was to the loſs of all her livelihood; but although it was known to ſome of your brethren who were her perſecutors, that ſhe was ſick, yea, not able to go out of doors, yet through their means, ſhe could not be kept in ſafety in *Scotland*, ſo that her friends were neceſſitated, ſick as ſhe was, to convey her to *England*, to the hazard of her life.

Another Gentlewoman, M^ris. *Adair*, a woman ſingular for piety, upon the ſame account differing from your Doctrine, and not free to joyn with your traditional worſhip, not only was ſhe excommunicate, and thereupon the protection and benefit of the Law denyed her; but ſuch was their cruelty, that ſhe could have no ſafe abode in her own Country, until after *Dunbar* fight. Is this the meekneſs that you have exerciſed? not only to the caſting them out of your Synagogues (which conſequently by ſome of thoſe Laws which you

you reckon as a hedg to the national Church, tends to the declaring them (after a few dayes being so excommunicate) Rebels to the Supream Authority, and thereupon to have their estates confiscate) but setting on the civil Magistrate to execute such cruelties upon them? Herein is the Scripture fulfilled against you, *Luke* 11.47,48,49,50,51. And verily the blood of the Saints shed from the beginning of the world, shall be required of this generation.

You say that the consciences of those that were censured will bear witness to your meekness; then let *Gilbert Gardin* of *Tillifroskie*, Mr. *Tayes*, and Mr. *Flint*, bear testimony for you: If excommunications, the loss of all they had, imprisonments, banishments, and being hunted from place to place, to the making of their very lives bitter; if these (I say) be the fruits of your meekness, let these honest men, persecuted in *Scotland* by your means as Anabaptists, bear Testimony for you.

You say, that in drawing forth your censures, it was after the use of all previous means injoyned by Christ; Let me bring some sufferers to bear Testimony for you in this? What previous means injoyned by Christ did you use before you did most unchristian-like excommunicate that honest Gentleman Col. *Strachan*, whose memory is still precious among the Saints? how was it that you so soon forgot the deliverances the Lord wrought for his people in *Scotland* by his hand, in the year 1650, that the very next year he is thus rigidly dealt with? for which can there be to this day any reason given for your so doing, but that he came into *Edinburgh* after *Hamilton* fight for his safety? He was without so much as being called, admonished, or heard (summarily indeed)

indeed) excommunicated: Was he not owned by the Church of *Scotland*, and looked upon by the Godly in that Nation, as ſingled out of all your Armies from on high, to fight the Lords battels againſt his and his peoples enemies? And was not publick Thanks to God appointed through the Nation, for the Victories the Lord gave him over the Enemy? And yet what hard meaſure did he meet with, to be thus dealt with, yea, even to be condemned by you, although never heard? How contrary this is to what you would make the world believe your practiſe to have been, let the impartial Reader judge.

But let me bring ſome living Witneſſes to ſpeak for you: Let the Lord *Swinton*, Mr. *Dundaſs*, Major *Abernethy*, and Cap. *Griffen*, who have all been cenſured by you, bring forth their teſtimony in this matter: They were all excommunicated for complying (as was given forth by you againſt them) with the Sectaries after *Dunbar* fight, (of which you all ſtand guilty of at this day,) without being ſo much as ever heard for themſelves; yea, notwithſtanding ſome of them did by their Letters to the then Moderator of the Kirk, offer to come and vindicate themſelves, if a ſafe Conduct to come over might be granted them. And you know how ridiculous you made your ſelves in your carriage towards one of theſe; firſt, in excommunicating him without hearing, and thereafter in relaxing him from that moſt *Dreadfull Sentence* (as you would have it thought) without his deſiring any ſuch thing: Your proceedings againſt theſe honeſt Gentlemen is neither according to Chriſt precept, *Matth.* 18.15. nor like the Apoſtles inſtitution, *Tit.* 3. 10. even though we ſhould take it for granted, that they were ſuch that you ought

to have proceeded against. Be not deceived, *His servants you are whom you obey:* And your justifying your selves in words, whilest your practise condemns you, is but like *Pilates* washing of his hands before the multitude, saying, *I am innocent of the bloud of this just person*, and yet delivering him up to be crucified. Is there nothing of this spirit among you, even at this day? What means then your frequent Excommunications? Which is not all, but making Laws, and publishing them, That none entertain in their houses, civilly converse with, or buy and sell with those whom you excommunicate; yea, and continual exclaiming in fury to Magistrates, yea, to the very people, to punish, knock down, whip, imprison, yea, and cursing the very Magistrate that these cruelties are not executed: These are not the fruits of the Spirit of the Lord Jesus in his Ministers, neither did they ever so behave themselves, or command their followers so to do, yea, not against Hereticks: But on the contrary, *Paul* is a witness against you, who saith, *Our weapons are not carnal, but spiritual.* It will be no excuse to you in the great Day of your Accounts, that these men dissented from you in matters of Doctrine or Worship, and that you supposed they were Hereticks: Will you say in that day, Lord, these Hereticks, who would not worship thee as I taught them, I caused to apprehend them, and cast them in Prisons, and Stocks, and most zealously did I teach others so to do; and all this, and much more, I did and caused to be done against such erroneous Schismaticks and Seducers, for thy Names sake, and the suppressing of Heresie in thy Church, and least thy Truth, Ordinances and Ministry, should be overturned. O my Friends! what shall I say to you, whilest you

you walk ſo unlike the Diſciples of Jeſus Chriſt, and yet would in words perſwade men to believe that you are ſuch? Certainly you know not of what Spirit you are of; will not the Lord moſt juſtly anſwer you in that day, *Who hath required theſe things at your hands?* Be not deceived, God will not be mocked.

Now theſe inſtances (and no doubt there are many more) being ſeriouſly conſidered, together with the preſent temper of your ſpirit that appears in the moſt of your Pulpits, and in this Teſtimony, the Petitioners (being perſons by you accounted erroneous) had very good reaſon, in all ſobrietie and modeſtie to petition the Parliament from delivering of them from ſuch penal Statutes, which had been, and might be again made uſe of as Engines of their perſecution; never medling with what related to your exerciſing your Church Cenſures; knowing, that they are only mightie through ſuch penal Statutes, the aboliſhing whereof, ſets them free from that uſurped tyrannie which (they complained of in their Petition) had been exerciſed over them.

Teſtimony.

In the end of the tenth page they ſay, *We diſclaim troubling of men for the ſimple light of their Conſciences, if it break not forth in Doctrine and Practiſe.*

Animadverſion 9,

What an incongruitie is this? How do you know the light of any mans Conſcience, unleſs it break forth in Doctrine or Practice? It is as much as to ſay in plain non-ſence, We diſclaim troubling men for what they think or believe in their conſciences, ſo it diſcover

not it ſelf in words or actions: But if even the erroneous ſhould not ſpeak or practiſe their Doctrine, to what end is a Biſhop exhorted to convince gainſayers? How can they be ſharply rebuked? how can they be admoniſhed? Such exhortations of the Apoſtles are certainly in vain, if they ſhould be reſtrained from ſpeaking. But were not the Apoſtles counted Hereticks, by the learned and zealous for the Law and the Scriptures? And if they had been upon that account reſtrained from ſpeaking, how had the Doctrine of the Goſpel been publiſhed? But although you ſay, That the Apoſtles were preaching Truth, and the men you would have reſtrained from ſpeaking, preach Errour, and ſeduce the people; this is no other then what was ever ſaid againſt thoſe that publiſhed the Goſpel of Chriſt, and was never made uſe of by the Apoſtles of Chriſt, although both Hereticks and Seducers were entred into the Churches, even in their own time. Neither hath that Argument any weight with it, unleſs you be able to demonſtrate, That you are infallible. All that I ſhall ſay to this, is that which was ſpoken by the Apoſtles of old, in the ſame caſe, *Acts* 4. 17, 18, 19, 20. *But that it ſpread no further among the people*, (ſaith the Rulers and Chief Prieſts, concerning the Goſpel preached by the Apoſtles, but accounted by them as Hereſie and Blaſphemie) *let us command them not to ſpeak at all, or teach in the Name of Chriſt.* It ſeems they were of old of the ſame mind with you; as if they ſhould have ſaid to the Apoſtles, We diſclaim troubling you for the ſimple light of your Conſciences, if it break not forth in your Doctrine or Practiſe. But the anſwer of the Apoſtles to theſe Rulers, is all I have to ſay unto you, *Whether it be right in the ſight of God,*

God to hearken unto you more then unto God, judg you, for we cannot but speak the things which we have seen and heard.

Testimony.

Liberty to err and seduce, to vent lies, and to father them upon the God of Truth is no part of the purchase of the blood of Christ.

Animadversion 10.

The Petitioners will acknowledg that to be true; neither can any charge of petitioning for such a liberty be laid at their doors, no more being sought but a Gospel, Christian liberty, which is indeed the purchase of Christs precious blood, by the abolishing of penal statutes, that a man might live peaceably, and buy and sel with his neighbour.

Testimony.

In the end of the 11. page they say, *We exhort to forbear to prosecute the pulling down of an hedge to let in Popery and Atheisme.*

Animadversion 11.

How can this be charged upon the Petitioners, as if they were guilty of endeavouring to let in Popery, or Atheisme, when in the fifth page they acknowledg that in the *proviso* given in by the Petitioners, they guarded expressly against Popery and licentiousness.

Testimony.

In the last words of the Testimony, they say, *And that they imploy Christ, who is King and head of his Church, that by his own Spirit he would interpose to stop the current of these delusions.*

Animad-

Animadverſion 12.

This is indeed a moſt ſober and Chriſtian-like expreſſion; here is owned all that which is contended for in theſe Animadverſions, even that Jeſus Chriſt by his mighty ſpirit would give a ſtop to all deluſions: I know that in theſe dayes, theſe Scriptures are fulfilled, *Matth.* 24. 24. *Acts* 20. 28, 29, 30, 31. 2 *Pet.* 2, 1, 2, 3. 1 *John* 4. 1. 1 *Tit.* 10. 11, 13. & 2 *Pet.* 2. 15. And certainly theſe breaking in of Wolves, and multiplying of Hereſies had its beginning in the primitive times, for the miſterie of iniquitie was even then beginning to work; and hath not the man-child been caught up unto God? and the woman, did ſhe not flee into the wilderneſs? and hath there not been a dark night of Apoſtacy, under which darkneſs men have been turned aſide from the truth as it was once delivered unto the Saints, and have followed after lies? and during the time of this Apoſtacy; hath not the Dragon made War with the remnant of the womans ſeed, which keep the Commandments of God, and have the Teſtimony of Jeſus? and hath not power been given to the Dragon to ſpeak great blaſphemies, and to make War with the Saints, and overcome them? and did not the Dragon give power unto the beaſt? and hath it not been the voice under this dark night, who is like unto the beaſt, who is able to make War with him? and all who dwell upon the earth, have they not been forced to worſhip the beaſt? and as many as would not worſhip the beaſt, were they not to be knockt down, whipt, impriſoned, yea killed? and were they not all cauſed to receive the mark of the beaſt, and that none might buy or ſell, ſave he that had the mark of the beaſt? and hath not the great whore with

with the falſe Prophets deceived the Nations? even the Whore that ſits upon many Waters, with whom the Kings of the earth have committed fornication, and after whom all the world hath wondered? but great *Babylon* is come up in remembrance before the Lord, in her are found the blood of thoſe who would not bow down to the beaſt, nor worſhip his image; therefore the Lord is coming to render to her according to all her abominations; and that ſpirit of God by the brightneſs of whoſe coming, Antichriſt muſt be deſtroyed, is returning in Power, bringing up his people out of *Babylon*; now the day of the Lords fierce indignation is coming upon her to reward her double according to all her works; and the beaſt, the Whore, and the falſe Prophet by whom the Nations were deluded, ſhall be caſten into the bottomleſs-pit; and the Kings of the earth who committed fornication with her, ſhall bewail her, ſaying, alas! that great city *Babylon*, for in an hour is thy judgment come; and her Merchants that were made rich by her ſhall weep and wail; alas! that great city, wherein we were made rich, in one hour is ſhe made deſolate, for no man buyeth our Merchandize any more: Thus muſt *Babylon* fall, and be remembred no more; whilſt the voice of *Allelujah* ſhall be heard among thoſe who have followed the Lamb, the Lord Jeſus: *Salvation, Glory, and Honour, and Power unto the Lord our God*, Amen; *Allelujah, for the Lord God Omnipotent reigneth*. This is the deſire of the Petitioners, yea, and of all who have received the anointing from the Lord, that truth and peace might flouriſh in the midſt of us; even ſo come Lord Jeſus, to the deſtruction of that ſpirit that oppoſeth it ſelf againſt the breaking forth of thy Spirit in Sons and Daughters.

Anim ad-

Animadversion 13.

I intend not to run through every particular in your Teſtimony; knowing that to the ſpiritual man, the deeps of Satan couched in it, under the ſpecious expreſſions of Church, Ordinances, and Miniſtry, are clearly obvious: Only this I find in general, that you look upon your ſelves, as the only ſound, and Orthodox, and that all who differ from you are erroneous Hereticks and Schiſmaticks, and therefore are not to be tollerated, at leaſt to ſpeak or act according to their conſciences; wherein if you mean that by the Church they ſhould not be tollerated, but proceeded againſt by ſpiritual cenſures, there is none contends againſt you; although you ſpend many words and Scriptures in your Teſtimony to aſſert your liberty in this; But if you mean that they ſhould be proceeded againſt by the civil Magiſtrates, as you earneſtly contend for in your Teſtimony; in this, not only the Petitioners, but all the People of God in theſe Nations that differ from you, might plead the ſame againſt you, for in that they differ from you, they judg you out of the truth, and ſo erroneous.

You bring ſome places of Scripture to ſpeak for you in this; You ſay the Law of *Moſes* was expreſly againſt this tolleration: And if you will bring as undeniable and infallible authority for all things that you maintain, and would have people believe and obey, as *Moſes* had, who received it immediately from the Lord, even every thing in that Church, yea, even to the very pin of the Tabernacle, to the very ſnuffers, *&c.* all theſe things being expreſly commanded of God; we ſhall then be ſilent, and implicitly ſubmit unto your diſcipline. But we are commanded under the Goſpel, to

try

320

try the Spirits, to search the Scriptures, to examine, yea even the Apostles Doctrine, who nevertheless received their Commission and Doctrine immediately from Jesus Christ. Under the Law, the Jews were not to examine what the Lord commanded them by *Moses*, but were implicitely to obey: Therefore we read often, that *Aaron* and the people (without searching into, or questioning the matter) did all that the Lord commanded *Moses*. I know not why this Argument from *Moses* is brought in by you, unless you will thereby plead (as the *Romish* Church doth) that we are to believe all that which you teach, and blindly to obey you.

You bring an Argument from *Job*, for punishing Idolatrie by the Magistrate; which being a worshipping of the Sun and Moon, I know none that will dissent from you therein.

You bring some examples in the Patriarks, before the Law was given forth, as in *Abraham* and *Jacob*; and thereupon you judge that your Opinion is the more strongly fortified, as being before the Judicial Law: But this concludes nothing for you; for Sacrifices of beasts were offered by the same Patriarks, and Altars built by them, before the Law was published; should it therefore continue to this day?

You say, Seduction is an evil deed, and Heresie is a work of the flesh, and is therefore punishable by the Magistrate. But this proves nothing, unless you infallibly conclude what is Errour, what Seduction, what Heresie. And if the Magistrate must punish such, will you have him first satisfied in his Conscience, whether they are such as you say they are, before he punish them? Or must he implicitely put all to Stocks, Whips, Impri-

ſoments, &c. becauſe you ſay they are erroneous perſons? Will you not give him the libertie *Pilate* took to himſelf among the Jews, to ſay, *Why? what evil hath he done?* Or muſt he, although convinced in his conſcience that he finds no fault in this man, nevertheleſs muſt he, to pleaſure you, deliver him up to be executed? But Hereticks, Erroneous, and Seducers, although evil doers and ſins of the fleſh, are no otherwiſe to be puniſhed, then is appointed by Chriſt and his Apoſtles. Let us not be wiſer then God.

As for this debate of Liberty of Conſcience in the matters of God, or the Magiſtrates power in what meerly relates to the Worſhip of God; there is ſo much ſo well written in it, that I need not burthen my ſelf with that matter: Onely I ſhall give you Chriſts own teſtimonie in this caſe, *Matth.* 13. 24, &c. in the Parable of the Tares of the Field, *He that ſoweth the ſeed is the Son of Man, the field* (ſaith Chriſt) *is the World*, not the Church, *the good ſeed is the children of the Kingdome, the tares are the children of the wicked one, he that ſowed them is the Devil, the harveſt is the end of the world, and the reapers are the Angels.* Now the Tares growing up with the Wheat, it is deſired by ſuch ſervants who knew not of what ſpirit they were of, that the Tares might be pulled out of the field; but in *verſ.* 29. *Nay*, ſaith Chriſt, *leſt when you gather up the tares, you pull up the wheat alſo.* Read theſe Scriptures, 2 *Cor.* 1. 24. 2 *Cor.* 10. 4, and 8 verſes. *Tit.* 3. 10. Yea, the whole Goſpel bears witneſs againſt the Civil Magiſtrates compelling men and women into the faith and obedience of the Goſpel: We find no other order from the Apoſtles againſt Hereticks, then *Take heed, watch, exhort, rebuke, caſt out, cut off*, with the like

ſpiritual

ſpirituall proceedings, which is all the Miniſters of the Goſpel have for their Warrant. And they who are continually crying to Magiſtrates to maintain, defend, and propagate their Doctrine by Stocks, Impriſonments, and ſuch like, do exceed the Doctrine of the Goſpel, and ſo doubtleſs (being therein guilty) may expect to find the fulfilling of that Scripture, *Revel.* 22. 18. I confeſs, it is ſaid in the *Revelation*, *I have a few things againſt thee, becauſe thou ſuffereſt the woman Jezabel to teach and ſeduce.* This was a juſt reproof to the Angel of that Church, who made not uſe of the Ordinances of the Lord Jeſus againſt ſuch Seducers: But it cannot hence be inferred, That the Angel of that Church had dominion over their faith, or coercive juriſdiction to baniſh thoſe Seducers, or clap them up in Priſon for teaching contrary to the Doctrine, Diſcipline, or Government eſtabliſhed in that Church. Let me not be thought preſumptuous, thus to reaſon with you in this matter, wherein the quiet and welfare of theſe three Nations conſiſts. Had the Biſhops wanted a coercive power, could they poſſibly have prevailed ſo far againſt the Saints and ſaving Truths of Chriſt as they did? And whether the ſame Soveraignty and Power be not as effectual (I forbear to ſay more) to bring a people unto Popery, or any other Religion, except the right? And for ſuch as muſt be whipped into the Faith, Whether ſo many laſhes more will not eaſily whip them out again? If this be ſo, as ſurely it cannot be denied by men of reaſon, acquainted with the Scriptures, what means then this crying for the Sword, the Whip and Stocks, againſt perſons owning and worſhipping the ſame God through the Lord Jeſus Chriſt, as there is heard among you at this day?

Now I ſhall onely ſpeak a word to the Authors of this Teſtimony: You take precious Titles to your ſelves; you look upon your Doctrine, Worſhip, Diſcipline and Government, to be in every thing according to the Word of God; you condemn all others that differ from you, as embracers of New Lights; you take upon you as knowing the whole Counſels of God. But how came you by all this Knowledge more then the reſt of Mankind? Received you this Knowledge of God and the Scriptures from Man, or from the Lord? You confeſs that you are fallible as other men, and ſubject to the like infirmities; you ſay that Revelation is ceaſed: How then come you to all this Underſtanding of the Myſteries of God in the Scriptures, more then other men? 1 Cor. 12. 3. *No man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.* 1 Cor. 2. 14. *No man receiveth the things of God, but the Spirit of God, for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.* Mat. 16. 17. *Fleſh and blood hath not revealed theſe things unto thee, but my Father which is in heaven.* Again, *No man knoweth the Father, but he to whom the Son reveals him.* People may have the Letter of the Scriptures, and the Bible in their pockets and houſes, and be verſed in the Learning of the Univerſities, and have good breeding, and natural endowments, and walk civilly in their outward carriages, and yet be ignorant of, and ſtrangers unto the Knowledge of God in Chriſt Jeſus, Goſpel, Church, Ordinances and Miniſtry; for all theſe are ſpiritual, and ſpiritually diſcerned: And the World cannot receive the Spirit of Truth, becauſe it ſeeth him not, neither knoweth him.

Now

Now you who are the Authors of this Teſtimony, you deſign your ſelves in the plural Number, *We*, under the name of the Presbytery of *Edenburgh*, you mean (I hope) the whole Presbytery, We the Miniſters, Elders, and Deacons, *&c.* you have all joyned together, and (and as you ſay in the beginning of the Teſtimony) as tender hearted Chriſtians, and Lovers of the Intereſt of Chriſt, you are all called forth to bear this Teſtimony. I will not deny, but there are ſome tender-hearted among you, with whom I am one, in ſo far as they are led by the anointing of God, to follow the Lord Jeſus; but even to theſe, and to the witneſs of God in their conſciences, I appeal, whether they dare ſay, That all the Miniſters of the Presbytery of *Edenburgh* be ſuch; of whoſe knowledg of the Goſpel it may be ſaid, *Fleſh and blood hath not revealed theſe things to them, but my Father which is in heaven.* For your Elders and Deacons, ſome of them being Scandalous, many of them, at the beſt, but Civil moral men, if from ſuch, a Teſtimony or Warning can be received, as from Miniſters of Chriſt, Elders and Deacons, as Saints truly inlightned by the Spirit of God, to diſcern between good and evil, truth and error, I leave to the ſpiritual man to judg.

But if you have come forth in your own ſpirits, the ſpirit of *Gain* who ſlew his Brother *Abel*, the ſpirit of the fleſh that perſecutes thoſe who walk after the Spirit of God; if you are come forth in the ſpirit of humane learning, if you have come forth in the ſpirit of *Balaam* for the wages of unrighteouſneſs, then this is a word from the Lord unto you; No Weapon formed againſt *Zion* ſhall proſper: Why do the Heathen rage, and the People imagine a vain thing? In righteouſneſs is

Zion

Zion eſtabliſhed (not by the Laws and Statutes of men) and great ſha l be the peace of her Children: And behold they ſhall ſurely gather together, but not by me; whoſoever ſhall gather together againſt her, ſhall fall for her ſake: behold I have created the *Smith*, rhat blows the Coals in the Fire, and that bringeth forth an inſtrument for his work; and I have created the waſter for deſtruction; but no Weapon formed againſt thee ſhall proſper, and every Tongue that ſhall riſe againſt thee in judgment, thou ſhalt condemn; this is the heritage of the Servants of the Lord, and their righteouſneſs is with me, ſaith the Lord.

Since therefore the Great God hath thus ingaged himſelf to ſecure his People both from the Weapons and Tongues of men: *Go and tell the Foxes, that we will walk without fear in the World, both to day, and to morrow, and the third day we ſhall be perfected.*

The End.